

July 2, 1955

Vol. 93, Number 14

America

NATIONAL CATHOLIC WEEKLY REVIEW

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...no man is good enough to govern another man, without that other's consent. I say this is the leading principle — the sheet anchor of American republicanism.... Allow all the governed an equal voice in the government, and that, and that only, is self-government.

Abraham Lincoln

PEORIA, ILLINOIS
OCTOBER 16, 1854

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"Measuring Up" to a Saint

In France and England during the Middle Ages it was the custom of wealthy parishioners to donate candles tall as themselves for use on shrine altars.

This practice gave rise to the expression of "measuring up" to a saint.

People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.*



*Vigil Light is the trade mark name identifying votive lights made exclusively by Will & Baumer.

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PURVEYORS TO THE VATICAN BY APPOINTMENT

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PRIMACY OF U. S. CITIZENSHIP

Isn't it rather strange that "we, the people of the United States," annually celebrate the signing of the Declaration of Independence but have no similar national holiday to commemorate the adoption of the Constitution? What good would it have done the colonists to have thrown off the yoke of British rule if they had not, 13 years later, succeeded in forming "a more perfect union" under the Constitution? What good would it have done them, to be specific, to have become citizens of 13 feebly coordinated "sovereign" States unless they had also, before it was too late, become citizens of the United States?

For it was the Federal Union which insured to the people of the several States "domestic tranquillity" (and restored it when disrupted for a time), established a national justice, provided an adequate common defense, promoted their general welfare and—to a degree surpassing imagination—secured "the blessings of liberty to ourselves and our posterity." The Constitution, not the Declaration, did all that.

The key to this triumph of federal unity was dual citizenship. Under the Articles of Confederation (1781), "the United States in Congress assembled" tried to establish a voluntary recognition by every State of "all privileges and immunities of free citizens in the several States." But that "rope of sand" couldn't make its high ideals stick.

Enforcement of the rights of national citizenship came only with the Federal Constitution, which recognized (though not too clearly) two distinct phases of citizenship: that of individual States and that of the United States. James Wilson of Pennsylvania had hit on the idea in the Constitutional Convention. On June 16, 1788 he had asked: "Will a citizen of *Delaware* be degraded by becoming a citizen of the *United States*? . . . No, sir. It is from the national councils that relief is expected."

The wholly novel problem of dividing sovereignty between the new national and the old State governments was solved by rooting each in its proper citizenship, from which their respective powers were derived. It was only natural that Americans of the early days, and even their courts, thought of themselves primarily as citizens of Virginia or Massachusetts, and only secondarily as citizens of the United States. The State-rightists exploited this hangover attitude—as, indeed, they still do.

It was not until 1868 that the XIVth Amendment finally established the primacy of U. S. over State citizenship: "All persons born or naturalized in the United States . . . are citizens of the United States and of the States wherein they reside." No State thereafter could abridge the rights of U. S. citizens. The courts recognize U. S. citizenship as paramount.

If a State school system discriminates against U. S. citizens or in any other way deprives them of the justice the Union was formed to make national, the U. S. Government must intervene. This is the issue in desegregation which we have finally faced.

CURRENT COMMENT

Pay for idle seamen

The agreement which ended the two-day maritime strike on June 18 will have several important repercussions. Since the new contract embodies a clause granting supplemental unemployment compensation to unlicensed seamen, it will incite the NAM to still more heroic efforts to narrow the breakthrough Walter Reuther achieved against the auto industry. It will also add to the number of States which either already are or soon will be under pressure to revamp their unemployment-insurance laws. (As these laws now stand, laid-off employes who receive unemployment compensation from their employers are not eligible for State jobless benefits.) Finally, since the new contract adds to the labor costs of the U. S. shipping industry, it will attract fresh attention in Congress. More specifically, it will lead the House Merchant Marine Committee, which has been holding hearings on the merchant marine, to take a long look at collective bargaining in the maritime industry. From the viewpoint of the unions and employers involved, this last consequence is the most important of all. The American merchant marine has been for many years a subsidized industry, with Uncle Sam making up the difference, or most of it, between the operators' costs and the costs of their foreign competitors. Since a large part of this cost differential is attributable to high U. S. wages, the Government has been paying for the gains which ship operators have been granting to their employes. In the course of the House committee's hearings, congressional impatience with this kind of collective bargaining could easily boil over.

. . . veto power in the States

For labor and management generally, the reaction of the States to the unemployment pay clause in the new maritime contract will be much more important than its impact on Congress. As the excitement over the UAW contracts with Ford and General Motors subsides, the public is coming to realize that the issue of jobless pay is not yet definitively decided. In the nature of things, State legislatures, as well as administrators of State unemployment funds, have a kind of veto power over employer-financed payments to laid-off workers. The UAW-Ford contract stipulates that its jobless-pay clause will lapse unless

States with two-thirds of the company's workers have integrated supplementary payments and State unemployment insurance by June 1, 1957. This means that the States in question must agree before that date to continue unemployment benefits to laid-off workers even though they are receiving at the same time supplementary payments from their employers. This affords the NAM, as well as other employer groups, a last-ditch chance to undo what Ford, General Motors and the shipping operators have done. Should an effort of this kind be made, it will present the anomalous spectacle of dyed-in-the-wool private enterprisers begging the government to prohibit other private enterprisers from dealing with their workers as they see fit.

Why foreign aid?

The United States has been the outstanding contributor of economic and technical assistance to needy nations in the postwar period. The amount of aid, however, does not necessarily assure moral leadership. We might profitably ask ourselves the question put by Lester B. Pearson, Canadian Secretary of State for External Affairs, to his own countrymen at the Conference of UN Associations in Canada at Ottawa. "Would we be doing what we are, if the political and military menace of Soviet and Chinese communism did not exist?" There could be no more sorry commentary on the postwar period, thought Mr. Pearson, than a negative answer to this question. . . . Queen Juliana of the Netherlands echoed Mr. Pearson's sentiments on June 18 when she declared that Western civilization must take on the task of spreading its prosperity and ending the poverty and hunger in the world. To the Catholic there should be nothing novel about this idealistic approach to foreign aid. In his 1942 Christmas message, the present Holy Father stated:

Within the limits of a new order founded on moral principles there is no place for that cold and calculating egoism which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favored by nature are not permitted access to them . . .

Our motives for helping poorer peoples abroad should

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be based on international social justice and charity. So foreign aid should be a continuing U. S. policy.

Morality and good taste in apparel

By a happy coincidence, the July *Catholic Mind* carries a stern indictment against indecency in dress just after the New York *Times* for Sunday, June 12, featured a news story that "Marilyke Modest Dresses" are making a hit in some of the metropolitan area's better stores. The indictment came from Pietro Cardinal Ciriaci, perfect of the Holy See's Sacred Congregation of the Council, in a letter to the bishops of the world. Said the Cardinal:

Particularly in the summertime, and not only on the seashore and at country resorts, but almost everywhere . . . and not infrequently in buildings consecrated to God, there has come to prevail an unworthy and shameless manner of dress, by which the soul, particularly the soul of youth that is easily turned to sin, is placed in very serious danger of losing that innocence which is the greatest and the most beautiful ornament of mind and body.

The excuse cannot be made that modest, attractive dresses are not available. Sixteen stores in the New York area alone carry the "Marilyke" styles. The movement is growing. Its slogan is, "Dare to be different for our Lady's sake." Fine Catholic women might differ in their opinion of the Marilyke specifications for modesty. What is incontestable is that Catholic women, from adolescence on, should exemplify higher standards of modesty in dress than designers and manufacturers who go to extremes in exploiting "femininity" for profit.

Catholic college lecture series

Catholicism in American Culture is the title of the 1953-54 Semicentenary Lectures recently published by the College of New Rochelle. Rev. William F. Lynch, S.J., editor of *Thought*, Rev. John Courtney Murray, S.J., editor of *Theological Studies*, Most Rev. John J. Wright, Bishop of Worcester, Mass., Prof. Robert C. Pollock of Fordham and Prof. Heinrich Rommen of Georgetown made contributions of a high and scholarly order. Divisiveness in America, American pluralism, the meaning of the person in America, the role of the Church in American society and the relation between Catholicism and American democracy are the provocative topics they discussed. The intellectual pioneering evident on every page makes this a book of permanent worth. Equally valuable are the McAuley Lectures of 1954, delivered at St. Joseph's College, West Hartford, Conn. This volume is entitled *Christian Humanism in Letters*. Prof. Howard R. Patch of Smith College, Rev. Walter J. Ong, S.J., of St. Louis University and Prof. H. Marshall McLuhan of the University of Toronto are represented here by highly original papers on medieval, Renaissance and modern literature. To the Ursuline Sisters of New Rochelle College and the Congregation of the Sisters of Mercy of St. Joseph's College

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a big vote of thanks for promoting college lectures of such distinction and having them published.

Science in our high schools

Educators and manpower experts are using words like "alarming" and "tragic" to describe the current study and teaching of science in our high schools. They note that half of our high schools offer no courses in physics or chemistry. Since 1900 the percentage of students studying high-school algebra has dropped from 56 to 24.6, geometry from 27.4 to 11.6, physics from 19 to 4.5. Dr. Howard A. Meyerhoff, executive director of the Scientific Manpower Commission, feels that "soft" educational policies must bear some of the blame. Too many students—the gifted along with the others—drift into "easy" courses in social studies, vocational education and "how-to-live" subjects. Too many take biology, general mathematics or general science to escape "tougher" courses in algebra, geometry and physics. Some guidance counselors, never exposed to a math course themselves, advise students to avoid more demanding subjects. Dr. M. H. Trytten, director of the Office of Scientific Personnel of the National Research Council, reports that "science teaching in our high schools is weak and growing weaker." This is a serious problem, especially since we are in a cold war of technology with Russia. But we wonder whether the experts are not overstating the problem. Mathematics seems to us much more important as a high-school subject than physics and chemistry. Some college teachers in these fields even prefer students who never studied them before. Students to whom science is brand new often learn faster than those who imagine they "had all this in high school." If high schools produce graduates who understand fundamental mathematics, the colleges can make scientists of them.

New political alignment: DC vs. AC

Ever since last November, when Walt Disney launched his Davy Crockett TV series, the frontiersman who "kilt a b'ar when he was only three" and "patched up the crack in the Liberty Bell" has transformed every neighborhood into the Wild West. Millions of gun-totin' small fry, coonskin-caps and all, are dealing single-handed justice to unseen wild Injuns and other imaginary malefactors of the wide-open spaces. Disney seems to have tapped some hidden nostalgia for the old, uncomplicated days. Davy has even stalked the halls of Congress, where sober solons from West Virginia, Tennessee and Texas claim him. He has dipped into the pocket books of parents for an estimated \$300 million worth of Crockett paraphernalia and flooded the air with a rollicking DC ballad. The United Auto Workers take a dim view of this latest craze. They're AC (anti-Crockett, that is) because they fear that Davy, who over a century ago bolted the Jacksonian Democrats in favor of the Whigs, is conditioning the country in favor of the Republicans in 1956. Pretty serious.

IT COULD HAPPEN HERE

Full and final evaluation of the results of the three-day Operation Alert June 15-18 to test our Civil Defense organization will probably take months. It is a job for experts. Meanwhile, a few questions emerge from the general press reports on this triduum of drill in which it is assumed that 51 U. S. cities had been smashed by A-bombs or H-bombs, that casualties amounted to 8.2 million people killed and 6.5 million wounded, and that some 10 million people were left homeless.

One might ask why the attack was assumed to have occurred on so enormous a scale. An answer to that is that an enemy must strive for a knockout blow. It would be suicidal to strike at the United States with atomic and thermonuclear weapons and yet leave the country in almost complete possession of its retaliatory striking power. The 51 cities might well be knocked out by a fleet of 500 fast bombers of which we had turned back or destroyed almost ninety per cent.

It would be unprofitable to stress the fact that Operation Alert brought out a great deal of confusion and lack of coordination in the workings of the civil-defense setup. One of the purposes of the drill was precisely to uncover such weaknesses with a view to correcting them.

More ominous than the understandable confusion was the revelation of the inadequacies in our civil defense. Federal, State and local staffs, both paid and voluntary, should be much larger. At Battle Creek, Mich., Federal Civil Defense Administration headquarters, executive assistant administrator Harold L. Aitken said on June 17 that FCDA did not have the people, time or resources to be fully prepared. Reports from other sources stressed that supplies of food, clothing, medicine and shelters were by no means adequate to a national emergency.

Mr. Aitken said that one of the most important lessons of Operation Alert was the necessity for evacuation of target areas in the face of a threatened enemy attack.

Here we come upon one of the chief weaknesses of our civil-defense organization. Efficient preparation for speedy evacuation of vast numbers of people from crowded cities cannot be done overnight. It calls for much more top leadership and much more popular interest than has been given to it.

What is needed is some such plan as was outlined by Rev. Edward A. Conway, S.J., in these pages five years ago ("A-bomb over Manhattan," AM. 7/22/50). More than that, the plan should be thoroughly known by the citizens of each area, and as far as possible they should be drilled in following it. This will not occur unless the people themselves are convinced of the necessity for taking serious and practical steps to build up and strengthen our civil defense. If Operation Alert brings home such a conviction to the people at large, it will have served a good purpose.

C.K.

WASHINGTON FRONT

On June 15, Washington, along with half a hundred other U. S. cities, had its Operation Alert. But Washington's was different. The city was evacuated by only 15,000 Government workers, leaving 235,000 of their fellows behind, along with their wives and children. The general population heard the air alarm sirens, but went about its business.

The idea was to see if Government could still be carried on from widely separated "relocation" centers after the city had been destroyed. The verdict at the end of three days was that it could, thus leaving all the left-behinds somewhat nonplused. So the comic was mixed with the mock-tragic.

The relocation sites were supposed to be highly secret, from the President's down, but when husband, wife, son or daughter left for work that morning with bags packed for a three-day stay, it is not likely that many secrets were kept. Certainly, the President's was not kept. From radio and newspaper descriptions of it, in the "wooded hills," it was at once clear where it was, a celebrated hide-out. The same was true of the "underground Pentagon" not far away. Its entrance had been much photographed when it was started. The central communications and press center, described as a large old tobacco warehouse, wasn't very secret either.

The President himself must have seen the joke, for the second day he openly took the short auto ride over to his Gettysburg farm, to dine with his wife and mother. I am told other big shots played hookey, too, and were seen at golf clubs and beaches. For many it all came under the head of good clean fun, and nobody was hurt.

It was announced that a bomb had been dropped, of the kiloton, not the megaton class. That meant the difference between 7,000 and 100,000 square miles of contamination by deadly fallout. This assumption that only one medium bomb had been dropped was rather absurd. If Washington is bombed, it will be by three or four big ones.

Then there was the matter of the fallout. As it was, the wind was from the north, but even so, many relocation sites in Virginia would have been caught. Had the wind been anywhere from south to east, the President would have been caught, with the Pentagon's ventilators blowing in deadly radioactive strontium isotopes.

The purpose of Civil Defense seemed at first to be to show what shelters could be deadly traps, and that evacuation was the only answer. Now, however, we hear little about evacuation and much about shelters. Most people seem to be pretty casual about it. If you run, run into the wind, and then you'll be caught in a traffic jam.

WILFRID PARSONS

UNDERSCORINGS

The *Irish News*, Catholic daily published under lay auspices in Belfast, Ireland, celebrates on July 2 the centenary of its publication. It was founded in 1855 by Robert and Daniel Reade as the *Belfast Morning News*, a tri-weekly. A year later, its circulation of 7,080 exceeded that of the other five Belfast papers combined. In August, 1872 it became a daily. In August, 1891 another Catholic daily, the *Irish News*, appeared, and a year later both papers merged under the title, *Irish News and Belfast Morning News*. The latter is still the newspaper's official title, though it is universally known as the *Irish News*.

► The monthly *Message* for August-September of the National Council of Catholic Women contains a plea for the Feed-a-Family program of NCCW's Committee on War Relief. The committee distributes \$5 food parcels to the homeless and needy in various countries: Vietnam, Hong Kong, Korea, Berlin, etc. All parcels are purchased and assembled in the country where they are distributed. Thus a \$5 contribution to the program goes wholly into food. There is no charge for overhead, shipping, etc. (NCCW, 1312 Massachusetts Ave., N. W., Washington 5, D. C.).

► *Summer Occasions*. Niagara University, Niagara Falls, N. Y., July 11-15, 8th annual Cana Study Week (Very Rev. Msgr. Raymond F. Herzing, 35 Niagara Sq., Buffalo 2, N. Y.). . . . University of Notre Dame, July 14-17, 9th annual Vocation Institute (Rev. John J. Doherty, C.S.C., Holy Cross Preparatory Seminary, Notre Dame, Ind.). . . . Convent of the Sacred Heart, Clifton, Cincinnati, July 30-Aug. 1, 3rd annual Conference on Business Problems of Religious Communities (Rev. Thomas M. Shields, S.J., Xavier University, Evanston Station, Cincinnati 7, Ohio).

► The Department of Classics of Rockhurst College, Kansas City 10, Mo., has just issued an attractive prospectus of their "Modern Program in the Greatest Classics and the Liberal Arts Curriculum." Selected readings from the ancients fill a four-year program, so planned that in the last two years students may, according to background and inclination, select one of four sub-programs.

► In Washington, D. C., on June 15 died Most Rev. Arsène Turquetil, O.M.I., 79, former Vicar Apostolic of Hudson Bay. Born in France, he went to Canada in 1900 and labored for years as a missionary among the Indians and Eskimos of the Arctic. He mastered the Eskimo, Cree and Ojibway languages and designed special typewriters for them. He was the first person to broadcast to the Eskimos in their own language. A biography of the bishop, *Thawing Out the Eskimo*, by Adrian Gabriel Maurice, O.M.I., was published by the Society for the Propagation of the Faith (Boston, 1942. \$1.50).

C.K.

UN's first decade

The UN's tenth birthday, celebrated in its birthplace, San Francisco, during the entire week culminating on June 26, has occasioned a variety of reflections on the value and prospects of this great experiment in international organization.

The arrangement whereby the Foreign Ministers of the Big Four convened in San Francisco to agree on a few procedural questions preparatory to the later meeting "at the summit" meant that Vyacheslav M. Molotov of the USSR would be present at the commemoration of the signing of the Charter. Thirty-five Foreign Ministers of the UN's 60 members were on hand to listen to the 60 addresses of the sessions, presided over by Dr. Eelco N. van Kleffens, president of the 1954 session of the UN General Assembly. President Eisenhower, as was fitting, gave the address of welcome on Monday, June 20.

The President had hesitated about accepting the UN's invitation. Since the United States has been accused of constantly bypassing the UN by setting up our various regional agreements, he chose well in going West to extend his "munitions of peace" welcome.

The UN was established primarily to end war. How has it fared as a collective-security agency? As early as 1946 it passed its first test by warding off the Soviet threat to Iran. But its do-or-die trial came just five years ago in Korea. This was the real thing.

Because the Soviet representative on the Security Council, Andrei A. Gromyko, had taken one of his famous "walks," Russia was not there to veto the UN's Korean intervention. Perhaps the Kremlin figured that the world body would commit suicide in June, 1950 by fatuous inaction. If so, the UN badly fooled Stalin. It achieved its original purpose of repelling the North Korean aggression. It failed to implement its questionable decision to go further and try to free North Korea from Communist tyranny. It failed because it found itself—contrary to its Charter and owing to the unforeseen circumstance that Mao had replaced Chiang Kai-shek in China—at war with a major power. What began as a police action thus became a real war.

Though no other major open aggression has occurred, the UN has undoubtedly been stymied as a collective-security agency by Stalin's decision to foment international civil war instead of discharging the pacific obligations of the Charter. The USSR's 59 vetoes attest to its unrelenting obstructionism. Only France, with two vetoes, has joined the Soviets in employing that procedural weapon.

Nevertheless, as was anticipated in this Review in its December 23, 1944 issue, the UN has helped to keep the Western democracies shoulder to shoulder in standing up to Soviet imperialism. The Marshall plan, Nato and Germany's independence and rearmament as a Nato partner were cradled in the Western comradeship which the UN fostered. Indeed, it was at the UN that the Russians were, from the start,

EDITORIALS

forced to show their hand and give ample warning to the West, which lost little time in girding itself.

Outside of Korea, Asia owes more to the social and economic than to the political agencies of the UN. It was foreseen in 1944 that "at a later date this [international and social] phase of the system may become more important than the security phase" (AM. 11/25/44, p. 144). This may be what has actually happened.

Finally, the UN has had a decisive, constructive effect on American public opinion. It quickly dispelled the fog of the wishful thinking about Russia. And, despite its disillusioning shortcomings, the UN helped to kill off American isolationism. Today we think almost instinctively in terms of every people on the globe. So may God bless and strengthen the only organization which gives us a chance to work toward the realization of Christian principles of international cooperation for world peace.

Korea: five years after

Five years ago June 25 the outbreak of the Korean war confronted the United States and the free world for the first time in the postwar era with open Communist armed aggression. Though the war later became a political football in this country, we can all look back with satisfaction at the speed and vigor of the UN's prompt resistance to the Communist onslaught against South Korea. As this Review noted during those fateful days of June, 1950, U. S. leadership in its defense "constituted a complete reversal of an ineffective Far Eastern policy" (7/8/50, p. 370).

As a result of this intervention, the free Republic of South Korea today stands stronger than ever. More than that, the Communists know that they cannot count on extending their empire any further in Asia through force of arms. And the attack in Korea shocked us into building up our own and our allies' military power to a point where we have been able to stand off Red threats of aggression ever since.

Steering a precarious course between all-out atomic warfare and retreat in Asia during the intervening five years has not been easy. Though our Asian policy vacillated between "getting tough" at the height of the Indo-China crisis, in April, 1954 and acquiescence in the truce which gave the Communist rebels half of tiny Vietnam, in general we have held the line in Asia. For that we can thank the Communist attack in Korea. Had we not, with UN cooperation, shown our determination to resist, not only the entire Korean

peninsula but all of Southeast Asia might well be under Communist domination today.

Since the Korean war we have slowly and patiently built up a system of defense alliances in Asia. Japan (the key nation in the Asian cold war, because of her industrial capacity) definitely aligned herself with the West by signing a mutual security pact with the United States in 1951. The Seato defensive alliance concluded in Manila last September brought three more Asian nations—the Philippines and Thailand, countries in the direct path of a Chinese Communist thrust southward, and Pakistan—into the anti-Communist camp. Three months later the mutual defense treaty between the United States and the Chinese Nationalist Government on Formosa forged another link in our Pacific defenses.

The historic Afro-Asian conference at Bandung last April quelled much of the Western fear that Asian neutralism had played into Communist hands. Far from developing into a 29-nation demonstration of neutralist Asian unity, the meeting had definite anti-Communist overtones. It is significant that, since Bandung, the truculence of Red China's Premier Chou En-lai has waned and tensions in the Formosa Strait have noticeably eased.

It would be a mistake, however, to preen ourselves on our success in causing this let-up in Communist bellicosity. We are not even sure of the causal relation. Some observers believe that the armaments race, which was supposed to bleed us white, is bearing harder on Russia than on the West. The Kremlin may well have persuaded Mao to pull in his horns until the Soviet bloc gets ready for an all-out war.

But beyond all this, in an atomic stalemate the Communists enjoy great advantages in the struggle for peoples' allegiances, especially in Asia. They have Communist parties working for them everywhere. They are past masters at deceptive propaganda. They can cajole and dangle economic bait when it becomes imprudent to rattle the sword. They silently, relentlessly worm their way into their neighbors' political and social institutions. So instead of relaxing, we must step up every non-military strategy we have if we are to win out in the end.

Aftermath in Argentina

The big question mark over Argentina at this writing is the status of Juan Domingo Perón. Since the collapse of the June 16 revolt led by Navy and Air Force factions, the Argentine strong man has been glaringly absent from his accustomed place in the nation's spotlight. The Government-controlled press has hardly mentioned his name. He failed to show up for his usually prominent part in Argentina's Flag Day ceremonies on June 20. Reports that he has lost his powerful grip of control on his country are persistent but unverified.

At present the political picture is hazy. Unofficial dispatches of diplomatic observers hint at a deal

reached between the President and the Army in which the former yielded his monopoly of power in exchange for Army support during the revolt.

An almost conciliatory tone dominated Perón's two radio broadcasts to the people. The man who a few days before had referred to the Argentina clergy collectively as "a wolf in sheep's clothing" protested; "I have said a thousand times that I am a Catholic . . ." He reiterated his familiar "we are not fighting religion." The restraint with which he begged the workers, whose demonstrations he had before encouraged, to remain calmly at home, along with the immediate release of all the priests he had jailed on such flimsy charges as "disrespect," lend support to the view that his star has waned.

It is still too early, however, to rejoice in his downfall, for in previous crises Perón has shown himself a superb strategist. He could even be encouraging these rumors of his fall. A temporary retreat rather than blustering defiance could be his way of beguiling his enemies to relax in the belief that they had solved the Perón problem.

One thing seems certain: officials of the Church in Argentina had nothing to do with plotting the revolt. Perón's seven-month persecution of the Church preceding the revolt undoubtedly helped to steel the anti-Perón forces in their resolve to force a showdown. Although the announcement of the President's excommunication coincided with the outbreak of violence, that was Perón's own doing. It followed automatically on his seizure and expulsion from their diocese of Auxiliary Bishop Manuel Tato, vicar general of Buenos Aires, and Msgr. Ramón P. Novoa, canon of the Metropolitan Chapter. The Vatican radio let it be known immediately that the Argentine hierarchy were innocent of any complicity in the revolt. The Church does not counsel, provoke or encourage any form of violence, it said, because she does not want "her triumph stained by mud and blood."

Until the effects of the uprising on Perón's personal power are apparent, the prospects for the Church in Argentina will remain obscure. Should Argentina's President be reduced to size, it seems unlikely that the move for absolute separation of Church and State will go through. The Argentine hierarchy is already on record as not being opposed in principle to an economic separation. They will accept no separation, however, which would limit the Church to the sanctuary and deny her apostolate in the schools and in the public life of a country that is overwhelmingly Catholic. Many people in this country, where separation of Church and State is taken for granted, fail to realize that the Church in Argentina, if stripped of her constitutional guarantee, would have been at the mercy of a tyrant whose word was law.

Whatever the outcome, the sad history of the Church's plight in the face of a dictatorial regime will have a profound effect in other Latin American countries. We can hope that the lessons taught by the agony of Argentina will not be in vain.

Guardians of our heritage

Sister Mary Faith, O.S.B.

A FEW YEARS AGO Alice Duer Miller wrote a poem, "The White Cliffs of Dover," in which she pictured a long line of British citizens waiting patiently to pay their taxes while a drizzling rain fell on their British faces. The picture was a deft touch toward the conclusion of the whole piece: "In a world where England is finished and dead I do not wish to live." I remember, when I read the poem, feeling a kind of wistful longing for some picture of equal appeal which would be characteristic of America. We have had men like Commander Shea, of course, but so far as the long line of bedrizzled people goes, we just joke or grumble about taxes and pay them unemotionally by means of three-cent stamps.

But a summer trip to the East gave me the vision I desired.

For all the geography administered to me from the fourth grade upward, I had always seen the United States as a large beautiful country, ranged interestingly on a map around a pink-colored heartland known as the Central States. I knew that the East existed and was very important. I loved the historic dates and places and the men who had held it against all hazards, making it a starting-off point for the covered wagons which would eventually find the roadbanks and rolling farms and woods I loved. But in its present existence it had never really entered my life.

The train left the Middle West, taking me with it. I came laden with messages for the East of the past, commissioned to thank George Washington for the way he "stood his ground and fought for our freedom" and to visit reverently the sites honored by the presence of Madison, Monroe, Lincoln, Cleveland and the others. I saw Washington, New York, Baltimore, Annapolis, Arlington. I stood on Virginia soil and walked in a long line through the estates where Washington once rode his white horse. In the same line with neat little Negro girls in brightly colored hats, I walked past slave quarters and looked down the long road of the certain, if difficult, way to American freedom.

I went to New York and saw the Statue of Liberty rise out of the mist on a dim, rainy July 4. I looked down over the city—a giant enlargement of the map of the world's capital—from the top of the Empire State building and saw an island dear to Dutch and English, made the symbol of how the world's poor

For the 1955 anniversary of American Independence we are happy to publish this appreciation by a Benedictine nun. As a chaperone of a student tour "back East" last summer, she saw in the historic monuments of America's heritage the enduring symbols of our still living ideals. Sister Mary Faith, who teaches English at Donnelly College, Kansas City, Mo., was trained at Mt. St. Scholastica, Atchison.

could own a city. I went through cities which were magic words in history books. I found the American past, once a well-written history book vivified again in the hands of an ardent child, come to life because of certain qualities in what—God forgive me—I had considered the cold East.

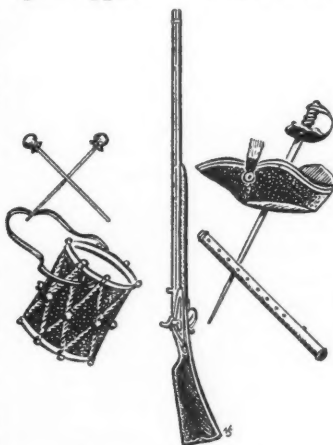
I saw the beautiful Folger Library in Washington where Shakespeare, bones undisturbed, yet communes with the new world and time, being not for an age only. I saw early carriages, in which early Americans rode, the plane in which Lindbergh spanned the Atlantic and the dresses of the Presidents' wives in an encounter which shared much that was gracious and beautiful out of many years. I walked into a velvet-carpeted room in the Library of Congress and, as one who has a right, held in my hands the 16th century Latin works of St. Thomas More.

Many of these privileges could doubtless have been bought if one had money and if it were necessary to buy them. Given to me in a vacuum, I am still wondering what they would have spelled to me. But I never will know, for every beautiful thing I saw that summer was stamped with a human touch. The pages of the history book were guarded and turned by a people who not only keep but transmit America's warm, heroic and gracious heritage.

THE GRACIOUS PEOPLE

I remember the guard in the Mellon Art Gallery who, when I thanked him for taking care of the treasures there, showed me his own favorite Botticelli. I remember the gray-haired aide who, day after day, hour after hour, showed people the Vice President's office, told the story of Dolly Madison's mirror and of the jingling chandelier, and showed Alben Barkley's signature in the top of Mr. Nixon's desk, making every group feel as if it were the day's personal guest party. I remember the doorman at the Congressional Library unobtrusively protecting the nation's books and giving picturesque directions such as: "The Folger Library? It's that *small* white marble strukchuh at the end of the block surrounded with green shrubbery."

And I remember the tall, silent doorman at the Folger. In the beautiful room housing the 1594 copy of *Titus Andronicus*, busts of Shakespeare, early



quartos and folios and the deed to the home in Stratford, the doorman gave the whole building to America by saying simply: "Yes, Washington is fawtunate to be the custodian." I went out, not proud but humble—or with that peculiar mixture of the two qualities which makes tears—under the inscription which said Shakespeare was a monument without a tomb. And for the first time I understood Ben Jonson's epithet. One does not need a tomb for something so alive.

I remember the countless silent people standing guard at doors. I remember them for their uniformed silence in a place where silence was the proper language, in the peace of the New York Cloisters, where the Hudson flows past green banks beneath the great sculpture and architecture of medieval ages. I remember the quiet boy in the Rare Book room at the Library of Congress and his smile at my delight over a 1566 volume. I remember another librarian there who with like quietness made a special trip after hours because by asking for it an American of today can have almost any book ever printed. I remember all those who just stood at the doors everywhere, watchful, reverent, not in a hurry, not weary of the eagerness of strangers.

"This is the spinet George and Martha Washington gave Nancy Custis for a wedding present," the guide at Mount Vernon told us as if we were the first to hear it. "Here is the tomb of John Paul Jones; here is the Blessed Sacrament chapel Catholics like to visit; this is the most beautiful chapel in the United States," a custodian at Annapolis joyfully told crowd after crowd. "Here is the room where Washington resigned his commission in the Army," said a quiet lady at Maryland's State Capitol.

THE LIVING NATION

Washington is the home of our legislators, judicial men and executives carrying the nation's burdens. New York has its financial secrets which would terrify the ordinary visitor from the plains. I saw little of those aspects of the East. What I saw rather was something which kept reminding me of a speaker I heard last spring who said: "I tell you, if we do not revere our heritage, we shall lose it." I kept thinking: "If that statement is true, the opposite is also true."

And I roamed through the monuments to our ideals, feeling exultantly safe because of something in the people who stood at the doors. Men are not reverent before fossils or decaying matter; men are reverent only before realities. In the East I found people standing the livelong day in uniforms, kindling humility, fellowship and joy in fellow Americans, keeping watch without arrogance or condescension.

I am glad I discovered our nation's great past. It was something tremendous to stand at the tombs of George and Martha Washington beneath the inscription "I am the Resurrection and the Life." It was a solemn, unforgettable honor to stand at the entrance to the Lincoln Memorial. I am glad I traveled over the map I used to color in fierce splashes, indicating

its divisions by red and green and blue so that I could memorize the parts. But the glory of that summer was the discovery of the nation's present, in a people who did not seem to know they had ever inhabited a splotch of alien blue.

I no longer envy England her lines of taxpayers. Since I have seen the people who stand at doors in America's great memorials to freedom, I have no envy. I would be hesitant ever to say, "I do not wish to live," but in a world where such people had ceased to be, something deserving high gratitude would have vanished.

NEA pulls a boner

Thurston N. Davis

THE MONTHS AHEAD will be crucial ones for our schools. Scores of local, State-wide and regional conferences are scheduled to meet this summer and early fall in preparation for the White House Conference on Education, in Washington November 28-December 1, at which an estimated 2,000 participants will gather. If things go as planned, this final conference at the educational "summit" will have been heralded by a ground swell of public discussion of education such as we have never before experienced. Come November 28, President Eisenhower wants every local Pestalozzi, around every cracker-barrel from Maine to Texas, to have had his say about the schools.

As never before, the nation is alerted to school problems. We know now that our educational needs are staggering. Questions of teachers' salaries, classroom and teacher shortages, skimpy facilities for the handicapped and problems of effective instruction in the three R's confront us with overwhelming difficulties at the very moment when, in large areas of our land, public-school leaders are trying to carry out the desegregation of U. S. school children.

SCHOOLS UNDER FIRE

Criticism of the public schools and attacks on the teachers colleges and on teaching methods stemming from John Dewey's educational philosophy are more vocal and more violent today than ever before. The attempt of a generation of school administrators to play down the role of authority in the classroom has been blamed, rightly or wrongly, for some part in occasioning juvenile delinquency. Excessive "socialization" of the learning process is named as contributing to the decline of standards of personal responsibility.

Worried parents complain that children are not

Fr. Davis is an associate editor of AMERICA.

learning to read or write. Many regret the passing of the old disciplinary approach to teaching with its stern demands for drill, memorizing and homework. Today's youngsters find it easy, it is claimed, to avoid harder, more challenging subject-matter fields in the high schools. By melding diverse subject matters into unitary "educational experiences," the schools claim that they have made it easy and pleasant to learn. But the price paid now appears to be that no one seems able any longer to take the stiffer studies straight.

We have too many courses "about" science and too little math, Latin and history. The colleges complain of the caliber of their freshmen. The nation's manpower commissions are wondering where we are to get the trained technical minds we need in the cold war with Russia. To many, universal education has meant education for universal mediocrity.

Some criticism aimed at the schools has been unfair. The strident movie *Blackboard Jungle* was patently overdrawn. So, too, have been some of that spate of books and popular articles which batten on the current embarrassment of school administrators. Moderate voices have been shouted down in a tumult of negative and often hysterical reproach.

The effect has been to put the schools on the defensive. Their strongest lobby, the National Education Association, has been understandably concerned of late with a greatly expanded program of public relations. The National School Public Relations Association (1201 16th St., N. W., Washington 6, D. C.), a department of NEA, has been stepping up its efforts to explain the new approach to report cards, defend textbooks from attack and parry the arguments of those who claim the schools are anti-religious and possibly subversive.

At one major point this public-relations campaign has broken down. In January the Educational Policies Commission of NEA and of the American Association of School Administrators issued a handsome brochure, *Public Education and the Future of America* (Washington, 1955. \$1.50). This book is meant as a major effort in the NEA counterattack on the critics of public education. The book, however, is a serious mistake. It has badly misfired. Instead of shoring up the good relations of the schools with the American public, it damages the cause for which it pleads. The very self-assurance of its style and contents only thinly masks the highly defensive position from which the NEA propounded it.

NEA OVERSTATES ITS CASE

Reasons for the failure of the booklet have been widely ventilated in the Catholic press. First, *Public Education* is by no means as frankly critical of the schools as one might reasonably have expected. Moreover, it ignores the immense contribution of America's private schools. It assumes the desirability of an educational monopoly by the public-school system. In fact, the booklet makes a dogma of this point. Private

schools are urbanely deplored as divisive, separatist, sources of an isolated form of education, vaguely dangerous to the American way of life. Strong appeal is made throughout its pages to a salvific, uniformitarian "American" way in education. This, of course, is made synonymous with the public school and the public school alone.

Expertly written, *Public Education and the Future of America* achieves its ends more by indirection than by messily bludgeoning its private-school antagonist. Yet the urbanity is almost too pronounced. One who reads it attentively will not fail to find a weasel in the verbal woodpile on almost every page.

What impressions is the average reader likely to get from a perusal of this booklet? Rev. Edward B. Rooney, S.J., executive director of the Jesuit Educational Association, has listed them in a lecture given March 6 at Weston College, Weston, Mass. The book, he says, implies

... that all advances in American education were due to public education; that the growth of literacy in America can be ascribed to public education alone; that only public education was aware of the needs of the American people; that the public schools are the only "democratic" schools; that the public school is the only "American" school; that "public" must mean "universal"; that universality of opportunity for public education must inevitably involve universal use of the public school by all American children; that the public school alone is the unifying agency of the American people; that non-attendance at a public school introduces disunity and discord into the pattern of American life.

Fr. Rooney underscores NEA's subtle ridicule of and its cautious casting of suspicion on the loyalty of those who support private education.

OREGON REDIVIVUS

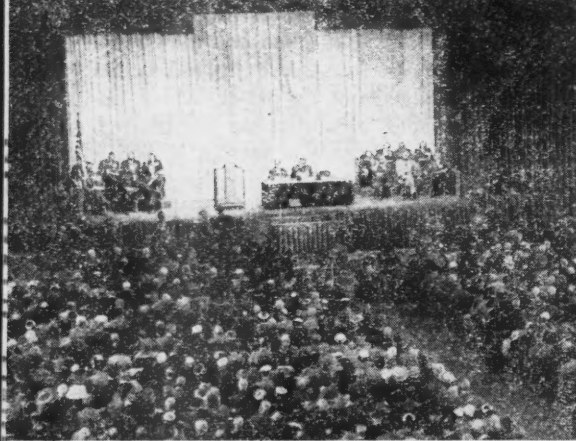
Most ominous of all its slanted pages is that in which the Educational Policies Commission of NEA not too obliquely questions the wisdom and justice of the decision of the Supreme Court in the Oregon School case of 1925. Apparently the NEA regards this decision as a regrettable blow at "the historic common-school ideal."

This, in part, is what the court wrote:

We think it entirely plain that the Oregon School Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control . . . The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only.

The NEA book has this tantalizing sentence: "The meaning of this momentous decision for education has been a subject of debate almost from the moment it was handed down" (p 33). But surely no one has ever or can now reasonably debate the "meaning" of this decision. Its meaning is obvious. The NEA

Highlights from a report to the largest meeting of share owners ever assembled



President Ralph J. Cordiner's recent report to the 329,000 owners of General Electric emphasized that the company's progress has been made in the interests of customers, share owners, employees, suppliers and the public. Here are highlights of his talk, covering the period 1939-1954, given before 3,284 of the share owners. This is the largest number that ever gathered for any company's annual meeting.

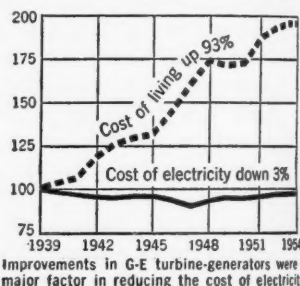
How customers shared in General Electric progress

PRODUCT QUALITY UP • Example: Today's 40-watt fluorescent lamp lasts 400% longer, costs 58.9% less



COST OF ELECTRICITY DOWN • A dollar today will buy \$1.03 worth of electricity at 1939 prices

New and improved products like the convenient wall-mounted refrigerator (shown at left) make work easier, life more comfortable—increase the need for electricity. Today the average home uses nearly three times as much electricity as in 1939; the average industrial worker, more than twice as much.



How share owners shared in General Electric progress

OWNERS MADE GROWTH POSSIBLE • \$534 million of total earnings was reinvested in the business



DIVIDENDS UP • General Electric paid 47¢ per share in 1939, \$1.53 per share in 1954

Share owner equity went up as a result of an aggressive policy of expansion. 34 cents out of every dollar of earnings was reinvested in the business; share owners' equity increased from \$324 million in 1939 to \$1,023 million in 1954.

◀ President Ralph J. Cordiner, at the annual meeting, welcomes Mr. and Mrs. William Roesch. Mr. Roesch, operator of a meat market in Buffalo, is General Electric's 300,000th share owner.



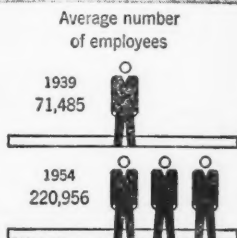
For Mr. Cordiner's report, highlighted on these pages, plus a record of the annual meeting, write General Electric, Dept. M2-117, Schenectady, N. Y.

How employees shared in General Electric progress

JOBS CREATED • Example: Research and development created 70,000 job opportunities

COMPENSATION UP • Example: Compensation and other benefits have grown more than seven times since 1939

New machines and new methods have made work cleaner and safer for our employees while keeping our products competitive. More than 70% of General Electric's post-war investment program of one billion, one hundred million dollars is for new and better equipment.

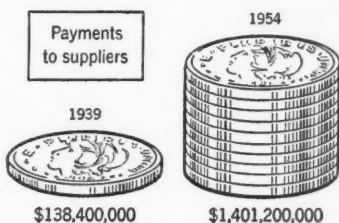


How suppliers shared in General Electric progress

PURCHASES FROM MORE BUSINESSES • General Electric suppliers increased to 40,000

PAYMENTS FOR MATERIALS, SUPPLIES, AND SERVICES have grown more than 10 times

A significant contribution of General Electric to the progress of its suppliers is the periodical Value Analysis Seminars. Fresh, creative thinking is encouraged. Suppliers are invited to contribute suggestions on improvements in our products, or ways in which their services or products can be better used.

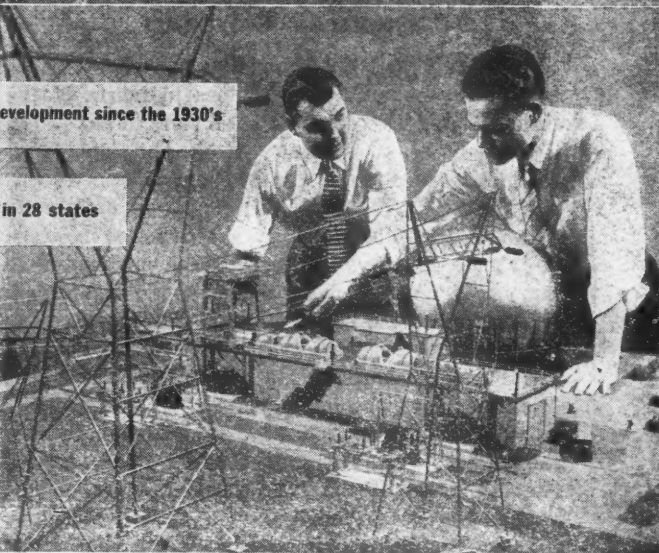
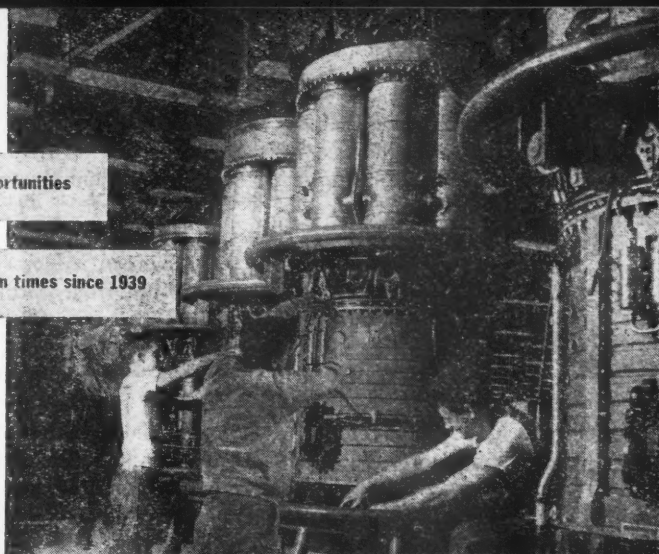
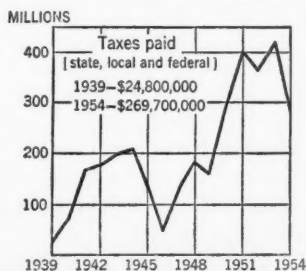


How the public shared in General Electric progress

ATOMIC PROGRESS SPEEDED • General Electric has been actively engaged in atomic development since the 1930's

MANY AREAS BENEFITED • Example: General Electric now has 135 plants in 105 cities in 28 states

General Electric is engaged in more atomic projects—for peace and defense—than any other company. For example, we have contracted to: Build the largest peacetime atomic electric plant yet announced • Operate Hanford Atomic Works • Build an atomic reactor for submarines • Develop aircraft nuclear propulsion.



Progress Is Our Most Important Product

GENERAL ELECTRIC

authors could more honestly have said that the *decision itself* is challenged by those who wish to deny parents their constitutional liberties. They themselves appear to be in this camp.

Unless one adopts the NEA assumption that only public-school education can be American education, this booklet is egregiously out of line from start to finish. It is a direct affront to all those parents and teachers who, after paying taxes for public education, have chosen to give their money, and sometimes their lives, to the construction of private and parochial schools for the education of their children. Jews, Lutherans, Quakers, Episcopalians and Ethical Culturists are here put in the same position as Catholics. The NEA consigns them all to an educational ghetto and hints that they are second-class citizens.

This sort of propaganda is a striking example of bad public relations. Just when the schools need the support of our entire citizenry, what is gained by insulting a sizable segment of the American people because they exercise their natural and constitutional right to send their children to schools of their choice? It is puzzling that this attack should come just at the moment when the schools need every friend they can get to help solve our common problems of school-construction and teacher-recruitment.

The problem would be far simpler if *Public Education and the Future of America* had merely involved the NEA in a breach of approved public-relations techniques. But far more is at stake. The people offended by this book are troubled by something more substantial than a blunder in etiquette. They are profoundly concerned over the vicious philosophy of education which undergirds this document.

NATIVISM AND CONFORMITY

Apparently the NEA is unwilling to accept the hard fact of the cultural and religious pluralism of the United States. Despite their hat-doffing to our American tradition of diversity, these philosophers of American education seemingly want to iron all this out into a stiff common denominator of uniformity.

Democratic life has always been poised between unity and diversity, and this tension is essential to the vitality and strength of democratic institutions. NEA's Educational Policies Commission, however, appears to have forgotten this completely. In place of this dynamic balance we are now to have a new conformity achieved by public education. Conformity to what? This is never defined, though apparently it is the rather opaque "Americanism" which, in the charged prose of the NEA booklet, takes on the vague, evocative symbolism of a nativist *mystique*.

Every preparatory conference for the final White House Conference on Education should closely and critically examine this booklet which purports to speak with such authority for American public education. It is too much to hope that NEA, recognizing its *gaffe*, might withdraw the book from circulation.

It is not asking too much, however, to demand

that the final White House Conference discuss this book frankly and assure the nation that the conferees know it for what it is. *Public Education and the Future of America* should be recognized as subtly unconstitutional and implicitly totalitarian. A four-square repudiation of its secular dogmas of conformism and nativism is obviously in order.

FEATURE "X"



Miss Beland of Vallejo, Calif., who describes an enclosed retreat for handicapped women, is herself almost totally blind. She did not make this particular retreat, but lent a hand by drying dishes.

WEEK-END RETREATS for men or women have often been hailed as a mark of increased religious zeal among the American laity. However, it is also true that many who might make retreats find multiple reasons for staying home or spending the week-end in more secular recreation. On the other hand, many would make a retreat if they could, but are prevented from doing so by some physical handicap. Pentecost week-end saw such a group gathered at the Sacramento, California, Cenacle. They were there because of the special interest of one nun in the problems of the handicapped and the zeal of the Sacramento Laywomen's Retreat League.

"Our Lady of Lourdes Retreat," as it was listed on the Cenacle calendar, included 21 retreatants, ranging in age from 15 to 88 years. Four of them were totally deaf, one was hard of hearing and the remaining 16 were crippled or paralyzed in varying degrees from polio, cerebral palsy, multiple sclerosis or arthritis. Thirteen laywomen served as aides, among them nurses, housewives, a teacher, a writer, business women and a social worker. One aide remained with the deaf group, translating sermons and meal-time spiritual reading into the sign language. Two nurses remained on call at night, while others came in only in the morning to dress patients in time for the eight o'clock Mass, which began Saturday and Sunday retreat exercises.

The retreat master, Rev. Edward Jennings, C.S.S.R., followed the usual retreat program. During Mass, he distributed Holy Communion first at the altar rail, then walked down the aisle to give the Host to those sitting in their wheel chairs. He heard in the parlor the confessions of wheel-chair patients and others who could not kneel. In addition to his established reputation as a retreat master, Father Jennings has

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one skill which led the sisters to ask for his services: he can hear confessions in the sign language.

Each prospective retreatant—they were “dug up” with the aid of parish priests and members of the Legion of Mary—was interviewed by the president of the Laywomen’s Retreat League. Many, she found, even when the whole retreat idea had been opened up for them, tended to shy away because of financial inability to meet the usual offering for a week-end retreat.

“That’s not the point,” she told them. “The point is for *you* to make a closed retreat.”

Three non-Catholic institutions of Sacramento were of inestimable help to the nuns and the laywomen who planned the retreat. The Crippled Children’s Society and Red Cross provided transportation, together with wheel chairs and other necessary equipment, while the Sacramento County Hospital not only helped with equipment but sought out possible retreatants among its patients.

Essentially, the retreat program was that followed each week-end at the Cenacle, beginning with Friday dinner at 6:30 P.M. and ending with Sunday supper at 5:00 P.M. The bell was rung 15 minutes before each exercise, instead of the usual five, because of the extra time needed by most of the retreatants to get to the chapel.

“This retreat is different only in that it is planned for those who need a little extra time or a little extra help,” the president of the Retreat League said in interviewing prospective retreatants.

One extra help was the ramps placed over steps

leading into the chapel and the dining room. Wheel-chair cases were assigned to first-floor rooms, with aides in adjoining rooms, one aide to every one, or at most two, retreatants, with the exception of the aide who handled the five deaf and hard of hearing.

Entirely apart from the religious thrill of the closed retreat, the week-end at the Cenacle was an adventure for many of the women who for months or years had been confined to a chair or to one room. “Relative” rather than “absolute” silence was requested, but even this was not strictly enforced. Many of the retreatants in their shut-in lives had too little chance for ordinary conversation.

“We consider Our Lady of Lourdes Retreat an outstanding success,” the retreat mistress said. “We plan to make it an annual affair. Perhaps, with the aid of these retreatants and the contact committee, we can hold it twice a year.”

There will always be those who wouldn’t make a retreat if they could. But the Sacramento Cenacle, during the week-end of last Pentecost, set a glowing example of what can be done by those who want to help bring the graces of a retreat to the less fortunate. To the aides, the enthusiasm of the retreatants was a sermon on the value of suffering as eloquent as anything said by the retreat master. Like others who make week-end retreats, the lame, the crippled and the paralyzed “hated to see it come to an end.” All concerned with the retreat are sure that many blessings will descend on the Cenacle and on all who helped to make possible this work of true charity.

JOSEPHINE BELAND

Brussels letter

A GREAT CONVERT. The influence of Scandinavian authors on the reading public of our Low Countries can hardly be overrated. And if these authors are at the same time converts, their influence on the Catholic revival here amply surpasses that of our own writers. Many French, English or American novels ride high as best-sellers for a month or so, but the sales of the Scandinavians continue year after year in a regular flow.

Whether in Belgium or Holland, Catholics have never entirely succeeded in liberating themselves from a kind of cultural inferiority complex, however unfounded such a complex may be at the present moment. But there it is—a man who accepts the spiritual authority of the Church is likely to be looked upon by quite a number of his fellow men as an individual who chose security above intellectual independence. If then some great Scandinavians, who are considered to be the most developed and independent individualists of Europe, profess that they have found the only and everlasting truth in the Roman Catholic faith, Catholics of the Low Countries feel exalted and

Rev. A. Deblaere, S.J., is a member of the Ruusbroec Association (Louvain, Belgium) for the study of the history of spirituality in religious art and literature.

LITERATURE AND ARTS

corroborated in their claim for full citizenship in the republic of culture.

However, for quite a number of years now, it has looked as if the generation of Sigrid Undset, Selma Lagerlöf and Johannes Jørgensen would find no successors. Only recently a new name has appeared and is fast becoming a success as well as a symbol.

The name is Sven Stolpe. There is a remarkable difference between what happened to Sven Stolpe and what happened to his great predecessors. All of them are outstanding figures in the literature of their countries. But whereas Undset, Lagerlöf or Jørgensen never succeeded in winning any other than literary influence at home, never had spiritual disciples or founded a

school, Sven Stolpe is the center of a movement of Christian revival in Sweden. On the other hand, while his great predecessors became famous abroad and their books were translated into most European languages soon after or even before their conversion, it took some years before Stolpe's fame as a convert and a writer spread beyond the frontiers of his own country. Outside Scandinavia, Germany was the first to "discover" him. His books are now translated into Dutch, and French translations are being prepared.

Sven Stolpe (born 1905) studied at the universities of Stockholm, Heidelberg and Paris. As a student, he was one of the founders of the now famous "Stockholms Studenttheater" and the Swedish "Filmsstudio." He was much attracted by the Scandinavian Oxford movement. This is a movement for spiritual revival, and against the prevailing materialism of the 19th century. Started by an American, Frank Buchman, it is still very active among the Swedish Lutheran clergy. In his first book, a series of literary essays, *Tva Generationer* (Two Generations), he took the courageous position, at least for a young writer at that time (1929), of showing a marked preference for a religious attitude toward life. His second volume of essays, *Livsdyrkare* (Worshippers of Life, 1931) contained a sharp criticism of the "live and let live" vitalism of his contemporaries.

But it was in France that Stolpe learned to understand and appreciate the Catholic outlook on life, with authors such as Mauriac and Bernanos. In his brilliantly written *Den kristna falangen* (The Christian Phalanx, 1934), *Franska essayer* (French essays 1936), *Sjålar i brand* (Burning Souls, 1938), *François Mauriac och andra essayer* (François Mauriac and other essays, 1947), *Ande och Dikt* (Spirit and Poetry, 1950), he caused the rather indifferent Swedish public to get interested in Catholic literature.

By 1936 it was clear that Stolpe thought and wrote as a Catholic. Still, it was not until 1947 that he took the definitive step. His wife, the daughter of Nobel prizewinner von Euler-Chelpin, had preceded him into the Church. The first outstanding Roman Catholic publicist and essay-writer Sweden has ever known, Stolpe has become the leader of the most promising Swedish authors of the new generation (the so-called *femtioalet*, "the men of the '50's," to distinguish them from the pessimistic existentialists of the '40's).

Sven Stolpe is not only a literary critic. He is a novelist as well, and no doubt a greater novelist than critic. His essays were intended for the public of his own country and they achieved their purpose. His novels are winning him a much larger, international public; they place him in line with such authors as Bernanos, von le Fort and Langgässer.

His first novel, *I dödens väntrum* (In the Waiting-Room of Death, 1930), describes the hopeless struggle

against death of a group of patients in a Swiss sanitarium. Clinging to life and human love in its instinctive manifestations leads only to utter despair. Only a higher motive and self-renunciation, incarnated in a young Catholic priest, gives man the will he needs to conquer life. The mere presence of this patient in the haunting atmosphere of the sanitarium constitutes the only religious feature in the passionately written and largely autobiographical novel.

The three novels Sven Stolpe wrote after his conversion have an outspoken Catholic trend. This does not mean that they are unreal, meek or even "edifying." On the contrary, *Lätt, snabb och öm* (Light, Swift and Sweet, 1947), *Sakrament* (1948) and *Spel i kulisser* (Backstage Play, 1952) approach modern life with the unprejudiced mind, characteristic of the Scandinavian lack of inhibition. Sex, greed, cruelty, despair, hypocrisy and self-righteous piety are not explained away, not even incriminated, but just taken for granted as integral constituents of human nature.

And yet, there is nothing in these books of the tragic pessimism of post-war existentialism. The first character, invisible but omnipresent, is grace. Life is being lived on what could be called a double psychological level: the obvious one with its human pattern and depth and, underlying this, often unnoticed by the characters, another one, more real, more consistent, man's true destiny. Here God will meet him when life and his own free will have brought him to a point where such a meeting seems least probable. Here, too, the different human lives will meet each other, unexpectedly and inevitably; they will find their real purpose and meaning for each other, perhaps through fault, sin and failure.

To see how a novelist can achieve this, without ever steering towards a moralizing or preaching style, one should read the books. They rank with the few masterpieces in Catholic letters since World War II.

In his biography of *Jeanne d'Arc* (1949), which—strangely enough for Sweden!—established his fame in his own country more than his other books, and is considered his best work, Stolpe states:

One of the first exigencies of Christianity is self-renunciation. The great psychological paradox of Christianity says: I am strong in my weakness. God's strength reveals itself in man only when he acknowledges his helplessness and sacrifices his own will.

This fundamental idea stands in irreconcilable opposition to the conception that man is able to determine and settle his life by himself—a conception which, more or less pronouncedly, is essential to Western culture. Neither materialism nor humanism can share the Christian view.

In these paragraphs we may well see the key and guiding principle to his whole work. A. DEBLAERE



Two Soviet pictures

THE WAIF

By Nicholas Voinov. Pantheon. 292p. \$3.95

THE FACE OF A VICTIM

By Elizabeth Lermolo. Harper. 311p. \$3.75

The Waif is a convincing story of the most tragic of bolshevism's victims—the children who were torn from homes the Bolsheviks destroyed. Father and mother would disappear into the prisons and be sent off to the penal colonies, and children of all ages were left to fend for themselves. The institutions that were provided were for the most part worse than the street, hovels of starvation and depravity. All but the weakest and the most timid took to the streets and lived by their wits, forming a sort of commune outside the law.

The story is told by one of the homeless boys who survived and seemed to keep a basic decency, though respect for things in the possession of others was not a tenet of this ethic. These victims of communism were perhaps its most logical followers; they took what they could from those who had.

Finally the Soviet authorities undertook the work of rehabilitating or annihilating the homeless, and we are shown efforts being made in the right direction on the pattern described by the Soviet educator Makarenko. The waif of this book finds a niche for himself in Soviet society and fights loyally for his country during the war.

It is the glimpse of the West during years as a war prisoner and the hostile attitude of the Soviet authorities toward their own liberated PW's that finally led to the break with the grudging home the homeless one thought he had found.

The second book is much more pretentious but unfortunately less genuine in its ring than the preceding. Too much happens; the author in her camps and prisons meets too many top figures and receives too many and too startling revelations to be convincing. One can hardly help feeling toward her something of the reaction she felt toward a garrulous woman police agent:

Most of Mirova's stories were extravaganzas of one sort or another. . . . In all the events she described Mirova herself played a conspicuous part. If one was to believe her, she was present when Stalin interrogated Katalynov, it was she who took down Yenukidze's deposition in which he accused Stalin of ar-

ranging the murders of Kirov, Lenin, Kuibishev and Nadezhda Allilueva; it was she who delivered Zaporozhets to his doom, and she who proposed to Yezhov a plan for creating an elite guard of young men emotionally and intellectually retarded.

In the book Mrs. Lermolo, imprisoned in connection with the Kirov assassination and confined without ever knowing her sentence from 1934 right up to the German invasion that freed her, presents what seems a series of extravaganzas. She was interrogated personally by Stalin with Vishinsky and Yezhov as witnesses. She was sent off in the company of Kamenev and Zinoviev and imprisoned with them. She met with the man who was with Lenin at his death and received a note from him saying he had been poisoned and asking that Trotsky be informed.

Another with her in prison claimed to be the sister of the man who shot the Tsar and his family. Among the higher-ups with whom she shared a cell was the wife of the deposed secret-police chief Yagoda. The most startling of the revelations were made by a fellow prisoner who had been for years the companion of Stalin's wife Allilueva. This prisoner claimed to have seen Stalin strangle his wife with his own hands after a quarrel over another woman. And as if that were not enough, the secret aide of Stalin for monitoring private calls to the Kremlin turned up in a hospital ward next to the author with spicy bits about Stalin's personal life, especially his troubles with women.

Not that all the book is on this sensational level. There doubtless are in it valuable new data on the Kirov case and realistic general information on Soviet prison life.

MAURICE F. MEYERS

Nature, providence, will

ANDREW JACKSON:
Symbol for an Age

By John William Ward. Oxford. 274p. \$4.75

Of all the intriguing questions that have developed around the life and personality of Old Hickory, Prof. William Ward has chosen to forgo the usual political and economic ones in order to grapple with an even more basic problem concerning Andrew Jackson's meteoric rise to national prominence. How was it possible for this man with no formal military background, little administrative experience and but a few political affiliations to be raised to the Presidency on a wave of such unprecedented public enthusiasm?

BOOKS

The answer to this question, replies the author, depends as much upon an understanding of America as it does upon the character of Jackson. After the War of 1812, says Prof. Ward, American ideology centered about three outstanding characteristics: "Nature"—the conviction that the untutored farmer was superior to the learned urbanite; "Providence"—the belief that God had abandoned the rest of the world in favor of America; and "Will"—the assurance that the man of determination is the born leader of a nation.

As the unlettered backwoodsman who came storming out of the forests to crush the professional soldiers at New Orleans, Jackson more than proved the adage that formal training could always be overcome by a true purpose. How better could the influence of God in the affairs of America be demonstrated than in Jackson's triumphs, not only over the British, but later over the demoniac hosts of political lust and economic greed? And, finally, America's admiration of the self-made man found expression in the much-publicized iron will and inflexible purpose of the hero of New Orleans—especially when it could be shown that this seemingly impregnable exterior sheltered true warmth and gentility. Disregarding factual data which might in any way impair this fanciful picture, the American people took Jackson to their hearts and loved him as their own.

Drawing almost exclusively upon a wide variety of contemporary sources, Prof. Ward handles his documentation in expert fashion. He has succeeded in providing a most fascinating portrait of Andrew Jackson, not as an isolated and exceptional phenomenon, but as the personification of the highest ideals of American life—truly, a "symbol for an age."

THOMAS H. O'CONNOR

Facing a challenge

CONSERVATISM IN AMERICA

By Clinton Rossiter. Knopf. 326p. \$4

The revival of conservative thought has been an important development in recent years. Only a minority of America's intellectuals can be classified as conservatives, but they are an intelligent and increasingly influential minority.

Prof. Rossiter's book is an able contribution to the cause. Not the least of its merits is its concern for definitions. In the author's lexicon, genuine conservatism must be distinguished from "standpattism" and from "reaction." It must also be distinguished from the plutocratic conservatism that was dominant in the country from the Civil War onwards. What conservatism really is, what its historical fortunes have been, and what its future role should be—these are the central themes of the book.

Conservatism is a mood as well as a philosophy, declares Mr. Rossiter. In contrast to the liberal, the conservative prefers "stability over change, continuity over experiment, the past over the future." He acknowledges man's potentialities for good, but he is more conscious of man's propensities to evil. Religion, the moral law, private property, constitutionalism, reverence for tradition, primacy of the community—these are, according to the conservative, the main ingredients of social order and progress.

How has conservatism fared in America? Much better in practice than in theory, asserts the author. Americans for generations have been proclaiming loudly the blessings to be found in individualism, equality and democracy—the essentials of the liberal creed. But community responsibility, class structure and constitutionalism remain a part of the American way. Men like Washington, Adams, James Wilson and Charles Carroll were men of the Right. They left an imprint upon the American character which has not yet been effaced.

The conservative tradition has suffered serious blows, the author nevertheless admits. Following the Civil War, there emerged a type of conservative thought and practice which deviated from the authentic tradition. Laissez-faire conservatism adopted the doctrine of social Darwinism: "the survival of the fittest" became a central dogma. They were voices like those of Henry Adams, Paul Elmer More and Irving Babbitt, who protested against the crass materialism of the age in the name of authentic conservatism, but they were ignored. Finally losing the ability to think clearly or even at all, the Right lashed out emotionally against obviously needed social reforms.

Prof. Rossiter argues for a conservatism which takes realistically into account the present world. He favors reforms—so long as they are the products of discriminating thought and do no violence to traditional principles. He accepts such developments as labor unionism and social security, and endorses an international outlook.

This is surely a new conservatism.

However commendable the author's program, the question arises whether it does not carry him beyond what is allowable to a professed conservative. He himself grants that no sharp line distinguishes the liberal conservative from the conservative liberal. There is a further question which his book provokes: is Mr. Rossiter justified in terming Catholic social thought essentially conservative? Recalling such men as Msgr. John A. Ryan and Jacques Maritain, one is inclined to believe that neither of the labels, liberal or conservative, is altogether appropriate to describe some of the best social thinking in the Catholic world.

The author has written a work of distinction. There are lacunae: there are grave world problems he does not face. How does the conservative answer the urgent demand of the millions in Latin America, Africa and Asia for a more equitable social and economic life? The Liberals have their blueprints, some of them pretty dismal. Conservatives must meet such pressing challenges if their philosophy is to find wider acceptance.

FRANCIS E. McMAHON

OUR HEARTS ARE RESTLESS

By Gladys Baker. Putnam. 282p. \$3.50

Discovering an answer to the psychological problems and frustrations of modern man has occupied countless scientists and writers since Freud held his first couch consultation. The causes and solutions for mental disturbances have been as numerous as their discoverers. In this forthright novel Gladys Baker comes up with a 4th-century answer to a 20th-century problem.

Her heroine, Georgia Gale, is a young writer who, in spite of fame, fortune and favor, can no longer find inspiration for her work and becomes an alcoholic to escape her feeling of insecurity. Before drowning herself in the deteriorating dregs, she flees to Mon Repos, fancy psychiatric hospital of the famous Dr. Charles De Lattre in the Swiss Alps. She finds for a time distraction from alcohol and phobias in her attraction to Ron Stephens, a cartoonist and also an alcoholic.

Though wise and gentle Dr. De Lattre identifies the seeds of her insecurity, he is unable to dig them out. Instead, he directs her to Mother Mary Magdalena, holy and charming superior of a neighboring convent, who is thought to perform miracles. Through her, Georgia discovers the truth of St. Augustine's "Thou hast made us for Thyself, O Lord, and our hearts are restless until they find their rest in Thee."

Miss Baker writes with the matter-

of-fact, light touch of the journalist, but builds quite carefully and logically her story of a modern woman's instability based on the need for God. In many ways it is parallel to her own search for faith as told in the account of her conversion to Catholicism several years ago, *I Had to Know*. Strangely enough, it is not nearly so stimulating or meaty as the autobiography, nor does it have the same literary quality. The impact is considerably lessened by the use of a vision or mystical experience at the point of her heroine's conversion.

MARY K. SWEENEY

THE FRENCH LABOR MOVEMENT

By Val. R. Lorwin. Harvard. 307p. \$6

The Catholic Charles Péguy once wrote: "It is amazing, says God; when there are no more Frenchmen, there are some things I do which no one will any longer understand." Thoughtful Americans who followed the drama of French hesitation before the necessity of German rearmament may have concluded that only God could understand the complexities of French politics. If they were tempted to try by exploring the social forces which are at the root of much contemporary political activity, they would be well advised to begin with this volume.

The industrial working class in France does not play the role that trade unions have assumed in other Western democracies. The nature of the French social structure and of the trade-union movement account for this relative weakness. But there can be no genuine political stability in France, nor any effective cooperation against Soviet expansion, until French workers eschew revolutionary solutions for their deeply felt grievances.

In 1921, Maxime Leroy wrote:

From time to time, the working class appears more revolutionary, at other times more reformist. Under the reformism, one must know how to perceive the latent revolutionary feeling, and under the bursts of extremism, rediscover the stable elements of permanent reformism.

The revolutionary currents have long been apparent. The crushing of the workers' hopes in the June days of 1848, the repression under the Second Empire, the rankling memory of the Commune, the tardiness of the bourgeois Third Republic to face the fact of social misery—all these provided the radical climate of the emergent working-class movement.

The patriotic response to World War I encouraged reformism, which

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remained the more prominent in the interwar period. Since liberation after World War II, the electoral preference of the workers for the Communist party and the loyalty of the majority to the Communist-dominated CGT has indicated another reversal of the tide. The future of democracy in France depends in large part on recovering the lost ground.

It has been said that each industrial nation develops the type of trade unionism its employers deserve. The character of the economy and the political experience of the people are other important factors. These combine in France to produce a trade unionism which is *voluntary*—there is no union shop or other arrangement to insure stability; *militant*, with a preference for direct action and a pessimism in regard to evolutionary processes; *small*, never enrolling a majority of the workers and particularly

weak in the private sector of large industry; and without much experience in or taste for, collective bargaining.

Only for a few years in the '30's and since 1950 has there been the possibility for this trade-union function, and in both instances the unions have been too weak to exercise any real control over wages or conditions of employment.

All this is ably explored by Prof. Lorwin. The author is very fair to the Catholic-inspired unions (CFTC) and gives them more adequate treatment than is usual in such surveys. One wishes, especially in his treatment of the 1880's and the 1930's, that he had related his material more directly to political currents; he does not use, for example, Michaud's *The French Right and Nazi Germany*. But in balance, objectivity and fulness of treatment, this is the best in the field.

J. N. MOODY

SELF-CONDEMNED

By Wyndham Lewis. Regnery. 407p. \$3

René Harding leaves his position as a history professor at an English university and exiles himself to the Canadian city of Momaco, chiefly because he feels that his ideas are no longer completely welcome. In Canada, he accepts a post at the university, but both he and his wife, Hester, remain conscious of their exile at every moment. He gives up any chance of a return to his own country by accepting a professorship at the University of Momaco.

Life in Canada is never like it was in jolly old England (what with the lower middle class the Hardings have to slum with in their apartment hotel, the fire which removes the same hotel, the murder of a close friend of theirs and similar minor annoyances). Hester, longing neurotically for the old countryside, finally despairs completely.

There is little use in commenting on the plot of this book, since the characters, and they alone, are of interest. Hester is pretty much of a weak sister whose only weapon with her husband is her sex. René is about the most unlikely ass in literature to date. He is pedantic and proud, selfish and immature, despicable in his disdain of others, including his wife. Indeed, he constantly reproaches himself with her influence over him, though actually she has no more influence than any other fixture in the house. He will no more follow her opinion or seek it than he would that of a talking dog.

Just what Mr. Lewis had in mind

here is not too easy to discover. If his thesis is academic freedom at all costs and he considered his professor an exponent of the same, he didn't even come close to proving it. If it is to show how unconsciously asinine a college professor can become, he has succeeded admirably.

The book cannot be said to ramble, since the style itself is too polished for that. However, it is certainly far too wordy, a situation not helped much by the printer's using type that is too small and close-packed for so lengthy a book. Nor do the author's occasional lapses into melodrama help, either. Only one thing is certain about this book: the persevering reader will not forget the professor any more than he could forget Satan.

J. T. MCGLOIN

BROWNSON READER

Edited by Alvan S. Ryan. Kenedy. 370p. \$4.50

Though he died nearly 75 years ago, Orestes Brownson can still lay solid claim to being the most important intellectual American Catholicism has produced. He was overlooked and nearly forgotten during the half-century immediately following his death, but several studies during the last two decades like those of Sargent, Schlesinger and Maynard have helped to restore his true dimensions.

Prof. Ryan's *Brownson Reader* is, however, one of the most practical of aids to restore the man himself. The average scholar and certainly the average reader will not always find it easy to lay hold of Brownson's collected works nor, having them at

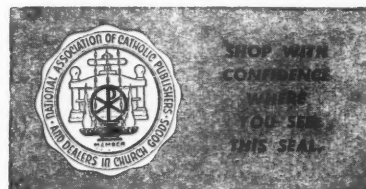
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hand, find it easy to wander through twenty volumes in search of the real Brownson.

Like other general critics of the social scene, Brownson wrote about politics and religion, education and letters; but, more than other critics, he appears to have progressed through a whole series of changes in his fundamental principles. He was a Presbyterian and a Universalist before his conversion to Catholicism; he was a Transcendentalist and later a strong critic of Transcendentalism; he was a minister, a lecturer, and one of the best-known journalists in the middle 19th century. He had practically no formal schooling yet was invited by Newman to join the faculty of his university.

To furnish a good cross section of this changing, multi-faceted writer of lengthy essays called for knowledge and judgment. In his task as editor Mr. Ryan has succeeded well.

His introduction is relatively brief, only 30 pages, but it provides an accurate biography of Brownson. Besides that, other short pieces by the editor serve to introduce and place each of the sections of Brownson's writings. Here Mr. Ryan has perhaps been most successful. The editorial remarks, especially about Brownson's pieces on education and on society and politics, encompass within a few paragraphs a considerable amount of pertinent information and relevant studies about the particular matter in hand. Even the specialist in Brownson will find many of these editorial remarks well worth consideration.

The student of American letters will want the book, but so should the Catholic general reader. The writings and understanding of Brownson which Alvan Ryan has rendered

more available make clear why Theodore Parker remarked, "He [Brownson] had a hard head," and why Isaac Hecker stated, "His predominant passion was love of truth." "So urgent was Brownson for answers," writes Mr. Ryan

... that he could be said to have embraced at one time or another most of the intellectual errors possible for a 19th century man. But he also embraced profound truths—truths hidden from more cautious men who for fear of speaking falsely speak not at all. . . . He committed himself as few men do; he was, in the existentialist phrase, thoroughly engaged in his time and place, yet always seeking absolutes.

The example of that quality of commitment and of search is decidedly worth having. Something of his sincerity and courage may rub off on the reader of his writings, and something of his love and labor for the cause of freedom, his country and the Church. E. J. DRUMMOND

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REV. E. J. DRUMMOND, S. J., author of a study on Orestes Brownson, is the academic vice president of Marquette University, Milwaukee.

THE WORD

And I tell you, that if your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of heaven (Matt. 5:20; Gospel for fifth Sunday after Pentecost).

When the Second Person of the most blessed Trinity *dispossessed Himself*, according to the incomparable account of St. Paul, *and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form*; when, that is, the Word of God became the Incarnate Word, He proceeded to exercise in His perfect humanity a triple office or function. Christ our Lord was prophet. He was priest. He was king.

Technically, a prophet is not in the first place a person who predicts the future, but a spokesman of God, or, more simply, a divinely appointed teacher. When the prophet is also, as was our Saviour, a king, he not only teaches, but legislates.

This, of course, is what our divine Redeemer actually did: He founded a new dispensation, He established a New Law. The New Law of Christ is most characteristically a law of love as distinct from a law of even valid fear. Our Lord laid the broad foundations of the specifically Christian moral order in the celebrated Sermon on the Mount.

Since the New Law is an imperative of genuine, inner love, it is also and very decidedly a law of interior spirit rather than of mere external conformity. Christ our Saviour made it abundantly clear on more than one occasion that He had the lowest sort of opinion of that barren, dreary legalism which insists upon an exact exterior observance totally divorced from any authentic inner attitude or spirit. *Woe upon you, scribes and Pharisees, you hypocrites that scour the outward part of cup and dish, while all within is running with avarice and incontinence. Scour the inside of cup and dish first, thou blind Pharisee, that so the outside, too, may become clean.*

The New Law of Christ is a higher, finer, purer, loftier moral code than that of Moses. *You have heard that it was said to the men of old, Thou shalt do no murder; if a man commits murder, he must answer for it before the court of justice. But I tell you that any man who is angry with his brother must answer for it*

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before the court of justice. We might fairly conclude that the Christian ethic is, by consequence, more difficult of observance than any earlier (or later) moral idea. True enough. Such a conclusion, however, is woefully incomplete and misleading.

The New Law promulgated by the Saviour of the world is neither monastic nor eremitical, but simply Christian. That is to say, this pure and noble command of love which is at once such an interior, genuine thing and such a difficult, challenging thing, is in no sense restricted to the Roman collars and the black veils. Priests and religious men and women assume special obligations to pursue Christian perfection in special ways, of course. But all Christians are called to perfection. One does not have to receive the sacrament of holy orders or take religious vows to be bound by Christ's New Law. What binds us all to fulfil this law is baptism.

St. Paul's usual term for the early Christians (when he was not chewing them out, and sometimes even when he was) is simply *sancti: saints, holy ones*. The Catholic layman in 1955 is every inch as much a Christian, called to the perfection of the Sermon on the Mount, as the recipients of the Pauline Epistles.

VINCENT P. MCCORRY, S.J.

FILMS

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The story, based on Arthur Laurents' play *The Time of the Cuckoo*, is an altogether less satisfying proposition. It is about a not-so-young career girl, sophisticated and knowledgeable except in romantic dealings with the opposite sex, whose vacation trip to Venice is also, half-subconsciously, a search for romance. She settles for a brief affair, established by polite but unmistakable inference, with a married Venetian shopkeeper (Rossano Brazzi) of undeniable charm but dubious character and reliability.

The picture, aided by Miss Hepburn's perceptive performance, cuts with almost embarrassing insight through the spinster's protective armor of small deceptions. Otherwise, unless it is intended simply as an affirmation of the naively amoral premise that into every life a little illicit sex should fall, it is curiously lacking in point and point of view. This lack, incidentally, is highlighted by the elaborate introduction of the heroine's fellow residents in a Venetian pension followed by their puzzling and almost complete disappearance, apparently onto the cutting room floor.

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The film boasts a very competent and appealing small boy in the person of Jon Whiteley (*The Little Kidnappers*) and occasionally a feeling for the innocent intrepidity of a child in the face of evil he does not recognize as such. Mostly, though, it is taken up with a graphic representation of the skulduggeries of as unscrupulous a collection of grownups as were ever gathered together on one strip of film. They include George Sanders, Joan Greenwood, Viveca Lindfors and, most prominently, Stewart Granger, who pays with his life for ultimately vindicating the boy's misplaced faith in him.

Besides being out of keeping with the spirit of the original, these corrupt maneuvers come packaged with more hard-breathing melodrama than is easily tolerable and a good deal more plot than is ever satisfactorily explained. (MGM) MOIRA WALSH

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Chuckle for chuckle, and with a certain concern for fact, I turned to late issues of the weekly *Ecclesia* of Madrid. It carried a full-page cover portrait of the Holy Father on March 12, and five smaller pictures of him during the two months following.

(REV.) EDGAR R. SMOTHERS, S.J.
West Baden, Ind.

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The following letter appears, without comment, in the current issue of Sheed & Ward's *Trumpet*: "Inasmuch as I am now graduated from high school, please discontinue sending me the *Trumpet*."

NICHOLAS M. SELINKA
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Moreover, Catholic periodicals are not as easily available for purchase as secular ones to either parents or students.

A very much overlooked channel for

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getting our fine Catholic magazines into circulation is the church pamphlet rack. An attractive and ever changing rack can be maintained with a minimum of effort and cost (most magazines allow for unsold copies).

Our own experience with eight magazines has been such that we find it necessary to have a new rack built for additional magazines. *Jubilee* will be one of them and perhaps *Today*. Incidentally, though I had been searching for a magazine such as *Today*, I had not heard of it until your Comment mentioned it.

These are our present subscriptions: AMERICA 7, Sign 7, Catholic Mind 5, Family Digest 10, Information 5, Catholic Digest 15 and Mary (bi-monthly) 10.

I believe there are about 1,000 families in our parish. Our pastor usually includes an item about the rack in the weekly church bulletin.

I must tell you how much I enjoyed "Feature X" (AM. 6/18). I am in "Sadie Sticks" corner.

(MRS.) MARY BARTSCHERER
Glenmont, N. Y.

Parents as catechists

EDITOR: You beat me to it. Now all I can do is wholeheartedly endorse your editorial "Parents are catechists" (AM. 6/4).

When around 40 children received their first Holy Communion last month, my semester of catechizing was over. One of the saddest, yet happiest, moments in this work occurred when I had the opportunity to let a young girl hear for the first time in her life the names of Jesus and Mary. This was an exceptional case; but it, coupled with the ages of some of the first communicants, made all too obvious the neglect of parents in these important matters.

Parents have a duty to instruct their children, it is true. But also, what an honor for them to be the first to tell their children about God, and Mary, and heaven! To be the first, not only in begetting physical life, but also intellectual and spiritual. And for the children, what a natural right and joy to hear from the lips of their parents, above and beyond the rhymes of Mother Goose and the adventures of Mickey Mouse and Hopalong Cassidy, the prayers of the Church and the love of our heavenly Father, His Son, and our Blessed Mother.

Your article seems to me very timely and deserving of much praise and serious reflection.

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Los Gatos, Calif.

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EDITOR: In your May 21 issue Fr. Drinan wrote: "Would that the publishers of the English-speaking world [like those of the Italian] could collaborate every year to publish a list of all Catholic books available."

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WALTER ROMIG
Grosse Pointe 30, Mich.

(Since we have the four volumes of the *Guide* which Mr. Romig both edits and publishes, we should have at least qualified Fr. Drinan's observation. Vol. I covers the period 1888-1940; Vol. II, 1940-44; Vol. III, 1944-48; Vol. IV, 1948-51. It gives not only bibliographical data but an excerpt from a review of many of the books and references to other reviews. It includes foreign-language books, including those written in Latin. Hence, though the *Guide* does not appear annually, it probably goes beyond Fr. Drinan's desideratum in scope. Our *Literary Editor* calls it his "Bible." Ed.

Watch in the night

EDITOR: Perhaps I am writing as a self-chosen representative of night workers who should not be so inarticulate. . . . Have you ever walked all through the night into the dawn? I do it six nights out of seven, and find nothing so fine to occupy my mind with as Gospel thoughts.

In reading AMERICA with its many yet pertinent national and international topics, I always save the best till the last. Thus, armed with "The Word," I am set for Saturday night off and Sunday Mass with the missal.

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hand, find it easy to wander through twenty volumes in search of the real Brownson.

Like other general critics of the social scene, Brownson wrote about politics and religion, education and letters; but, more than other critics, he appears to have progressed through a whole series of changes in his fundamental principles. He was a Presbyterian and a Universalist before his conversion to Catholicism; he was a Transcendentalist and later a strong critic of Transcendentalism; he was a minister, a lecturer, and one of the best-known journalists in the middle 19th century. He had practically no formal schooling yet was invited by Newman to join the faculty of his university.

To furnish a good cross section of this changing, multi-faceted writer of lengthy essays called for knowledge and judgment. In his task as editor Mr. Ryan has succeeded well.

His introduction is relatively brief, only 30 pages, but it provides an accurate biography of Brownson. Besides that, other short pieces by the editor serve to introduce and place each of the sections of Brownson's writings. Here Mr. Ryan has perhaps been most successful. The editorial remarks, especially about Brownson's pieces on education and on society and politics, encompass within a few paragraphs a considerable amount of pertinent information and relevant studies about the particular matter in hand. Even the specialist in Brownson will find many of these editorial remarks well worth consideration.

The student of American letters will want the book, but so should the Catholic general reader. The writings and understanding of Brownson which Alvan Ryan has rendered

more available make clear why Theodore Parker remarked, "He [Brownson] had a hard head," and why Isaac Hecker stated, "His predominant passion was love of truth." "So urgent was Brownson for answers," writes Mr. Ryan

... that he could be said to have embraced at one time or another most of the intellectual errors possible for a 19th century man. But he also embraced profound truths—truths hidden from more cautious men who for fear of speaking falsely speak not at all. . . . He committed himself as few men do; he was, in the existentialist phrase, thoroughly engaged in his time and place, yet always seeking absolutes.

The example of that quality of commitment and of search is decidedly worth having. Something of his sincerity and courage may rub off on the reader of his writings, and something of his love and labor for the cause of freedom, his country and the Church. E. J. DRUMMOND

REV. MAURICE F. MEYERS, S. J., is a member of the Institute of Contemporary Russian Studies at Fordham University.

THOMAS H. O'CONNOR is an instructor in history at Boston College.

FRANCIS E. McMAHON is a former president of the American Catholic Philosophical Association.

REV. E. J. DRUMMOND, S. J., author of a study on Orestes Brownson, is the academic vice president of Marquette University, Milwaukee.

THE WORD

And I tell you, that if your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of heaven (Matt. 5:20; Gospel for fifth Sunday after Pentecost).

When the Second Person of the most blessed Trinity *dispossessed Himself*, according to the incomparable account of St. Paul, *and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form*; when, that is, the Word of God became the Incarnate Word, He proceeded to exercise in His perfect humanity a triple office or function. Christ our Lord was prophet. He was priest. He was king.

Technically, a prophet is not in the first place a person who predicts the future, but a spokesman of God, or, more simply, a divinely appointed teacher. When the prophet is also, as was our Saviour, a king, he not only teaches, but legislates.

This, of course, is what our divine Redeemer actually did: He founded a new dispensation. He established a New Law. The New Law of Christ is most characteristically a law of love as distinct from a law of even valid fear. Our Lord laid the broad foundations of the specifically Christian moral order in the celebrated Sermon on the Mount.

Since the New Law is an imperative of genuine, inner love, it is also and very decidedly a law of interior spirit rather than of mere external conformity. Christ our Saviour made it abundantly clear on more than one occasion that He had the lowest sort of opinion of that barren, dreary legalism which insists upon an exact exterior observance totally divorced from any authentic inner attitude or spirit. *Woe upon you, scribes and Pharisees, you hypocrites that scour the outward part of cup and dish, while all within is running with avarice and incontinence. Scour the inside of cup and dish first, thou blind Pharisee, that so the outside, too, may become clean.*

The New Law of Christ is a higher, finer, purer, loftier moral code than that of Moses. *You have heard that it was said to the men of old, Thou shalt do no murder; if a man commits murder, he must answer for it before the court of justice. But I tell you that any man who is angry with his brother must answer for it*

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before the court of justice. We might fairly conclude that the Christian ethic is, by consequence, more difficult of observance than any earlier (or later) moral idea. True enough. Such a conclusion, however, is woefully incomplete and misleading.

The New Law promulgated by the Saviour of the world is neither monastic nor eremitical, but simply Christian. That is to say, this pure and noble command of love which is at once such an interior, genuine thing and such a difficult, challenging thing, is in no sense restricted to the Roman collars and the black veils. Priests and religious men and women assume special obligations to pursue Christian perfection in special ways, of course. But all Christians are called to perfection. One does not have to receive the sacrament of holy orders or take religious vows to be bound by Christ's New Law. What binds us all to fulfil this law is baptism.

St. Paul's usual term for the early Christians (when he was not chewing them out, and sometimes even when he was) is simply *sancti: saints, holy ones*. The Catholic layman in 1955 is every inch as much a Christian, called to the perfection of the Sermon on the Mount, as the recipients of the Pauline Epistles.

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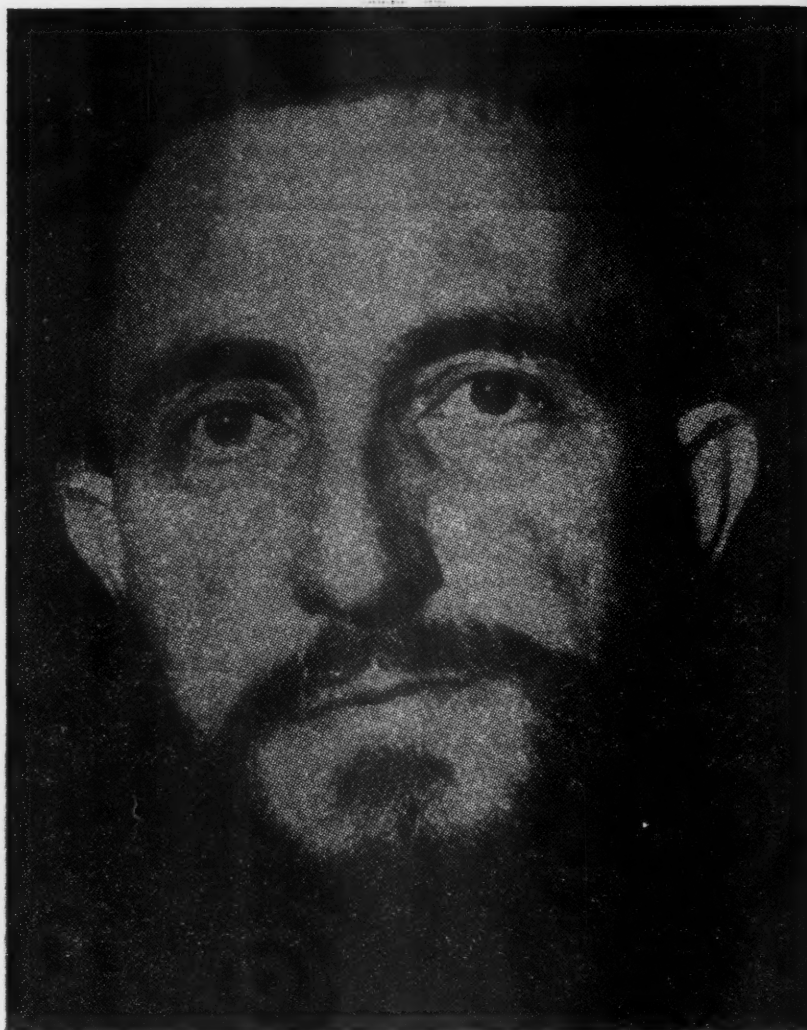
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